

ON

FOR THE

Week ending the 19th July 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	
2	"Hitakari" ...	Kushtea	.....
3	"Kasipore Nibasi" ...	Kasipore, Burrisal	30	
4	"Sahayogi" ...	Burrisal	.....
5	"Uluberia Darpan" ...	Uluberia	.....
<i>Weekly.</i>				
6	"Arya Darpan" ...	Calcutta	102	7th July 1890.
7	"Bangabasi" ...	Ditto	20,000	12th ditto.
8	"Bangala Exchange Gazette" ...	Calcutta	.....
9	"Burdwan Sanjivani" ...	Burdwan	302	8th ditto.
10	"Charuvarta" ...	Sherepore, Mymensingh	500	7th ditto.
11	"Dacca Prakash" ...	Dacca	1,200	13th ditto.
12	"Education Gazette" ...	Hooghly	885	11th ditto.
13	"Grambasi" ...	Uluberia	800	14th ditto.
14	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	
15	"Navayuga" ...	Calcutta	.....	10th ditto.
16	"Pratikar" ...	Berhampore	600	
17	"Sachar" ...	Calcutta	500	9th ditto.
18	"Samaj-o-Sahitya" ...	Garibpore, Nuddea	.....	13th ditto.
19	"Samaya" ...	Ditto	3,806	11th ditto.
20	"Sanjivani" ...	Ditto	4,000	12th ditto.
21	"Sakti" ...	Dacca	.....	8th ditto.
22	"Sarawat Patra" ...	Ditto	300	12th ditto.
23	"Som Prakash" ...	Calcutta	1,000	14th ditto.
24	"Sudhakar" ...	Ditto	2,580	11th ditto.
25	"Sulabh Samvad" ...	Ditto	.....	12th ditto.
26	"Surabhi o Pataka" ...	Chandernagore	700	11th June 1890.
<i>Daily.</i>				
27	"Dainik o Samachar Chandrika" ...	Calcutta	1,500	13th, 16th & 17th July 1890.
28	"Samvad Prabhakar" ...	Ditto	800	11th, 12th & 14th to 17th July 1890.
29	"Samvad Purnachandrodaya" ...	Ditto	300	14th, 12th & 14th to 17th ditto.
30	"Banga Vidya Prakashika" ...	Ditto	500	7th to 11th July 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
31	"Dacca Gazette" ...	Dacca	.....	14th July 1890.
HINDI.				
<i>Monthly.</i>				
32	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling	20	
33	"Kshatriya Patrika" ...	Patna	200	
<i>Weekly.</i>				
34	"Aryavarta" ...	Calcutta	1,500	5th ditto.
35	"Behar Bandhu" ...	Bankipore	.....	8th ditto.
36	"Bharat Mitra" ...	Calcutta	1,853	10th ditto.
37	"Sar Sudhanidhi" ...	Ditto	500	
38	"Uchit Bakti" ...	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
39	"Jam-Jahan-numa" ...	Calcutta	250	11th ditto.
URDU.				
<i>Weekly.</i>				
40	"Aftal Alum Arrah" ...	Arrah	300	
41	"Anis" ...	Patna	.....
42	"Gauhur" ...	Calcutta	196	3rd ditto.
43	"Al Punch" ...	Bankipore	.....	7th ditto.
44	"Urdu Guide Darussaltanat" ...	Calcutta	340	
45	"Raisul-Akhbari-Moorshidabad" ...	Murshidabad	.....

No.	Names of newspapers.			Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.					
	<i>Monthly.</i>					
46	"Asha" ...	...	...	Cuttack	...	
47	"Taraka and Subhavartha" ...	...	...	Ditto	.....
48	"Pradip" ...	...	...	Ditto	.....
49	"Samyabadi" ...	...	...	Ditto	.....
	<i>Weekly.</i>					
50	"Dipaka" ...	...	...	Cuttack	.....
51	"Utkal Dipika" ...	...	...	Ditto	.....
52	"Samvad Vahika" ...	...	...	Balasore	444	
53	"Urya and Navasamvad" ...	...	...	Ditto	205	
					600	
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Fortnightly.</i>					
54	"Silchar" ...	...	...	Silchar	500	30th June 1890.
	<i>Weekly.</i>					
55	"Paridarshak" ...	...	...	Sylhet	450	

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Gauhar*, of the 3rd July, says that it has repeatedly urged on the Government the necessity of taking recognizances from bad characters in Calcutta, but

GAUHAR,
July 3rd, 1890.

without effect. Unless Government adopts some such measure the *budmashes* in the town will become as rampant as possible. Cannot Government also order the abolition of the chandu shops and wine shops in Calcutta, as has been done in Delhi and several other places?

2. Referring to the dacoity committed near the river-bank at Dacca (see Report on Native Papers for week ending the 5th July, paragraph 9), the *Sakti*, of the

SAKTI,
July 8th, 1890.

8th July, says that the matter has been dropped without further investigation. Considering the fact that the dacoits in this instance were dressed in police uniform, and that several constables of the Dacca police were on several previous occasions punished for similar offences, the conclusion cannot be avoided that some *budmashes* have found their way into the Dacca police ranks. And it is not strange that these men, emboldened by immunity on former occasions, should dare to commit a dacoity in their uniforms. The people of Dacca believe that there are many constables in the local police ranks of a similar character to those who were punished last year in the Lalbagh case. The writer is far from saying positively that the police themselves committed the dacoity; all he says is that it is not improbable that they may have committed it. It is therefore time for the police to clear itself of any suspicion that attaches to it. The police authorities of Dacca should not allow the matter to be hushed up.

3. The same paper says that the Government of India has limited the sphere of work of the Police Committees by declaring at the very outset that its

SAKTI.

additional police expenditure will not exceed 22 lakhs of rupees. This amounts to telling the Committees, even before they have begun their work, that in proposing reforms they must keep in view the question of expense, and must not propose measures involving a larger additional expenditure than 22 lakhs of rupees. But a half-hearted police reform like this would be waste of public money pure and simple. Government ought to give the Committees perfect freedom in their deliberations and in the matter of making suggestions. And if, after receiving free and full reports from the Committees, Government finds itself in a position to undertake all the reforms that are suggested, it should undertake the work; if not, it should give up once for all the idea of police reform.

4. The *Surabhi-o-Pataká*, of the 11th July, cannot see the reasons which have led Government to give permission to Mr. Warburton to prosecute the

SURABHI-O-PATAKA,
July 11th, 1890.

Tribune newspaper. How can Mr. Warburton, who has already been proved guilty, prosecute the *Tribune*? English justice is not a very clear thing, and it is therefore that the writer fears that all may not go well with the editor of the *Tribune*.

5. The *Bangabási*, of the 12th July, says that before Government adopts any measure for keeping *budmashes* or released convicts, in cases sent up by the police,

BANGABASI,
July 12th, 1890.

under stricter police surveillance than is at present exercised over them, it should clearly define if all released convicts in cases sent up by the police are to be looked upon as *budmashes* and treated as such.

Government itself admits the inefficiency of the police, and also the fact of their often getting up false cases with a view of keeping up appearances. And are the poor creatures who have the misfortune to

be unjustly punished in cases got up by the police to be regarded as *budmashes* simply because they can be named in the category of "released convicts"? If they are classed with *budmashes* and treated as such, they will certainly become very wicked men in the end under the persecution of the Government and the police.

As regards released convicts in general, there is no doubt that Government's treatment of them is very reprehensible. Far from encouraging them to lead honest lives, Government, by the nature of the laws it frames in regard to them, may even throw obstacles in the way of their leading honest lives when they themselves intend to turn a new leaf in their career. It cannot, of course, be said that Government does this willingly or on purpose. But the laws it makes in regard to them have nevertheless the effect of bringing about this state of things. The power of committing oppression vested in the police will not allow released convicts to take to any honest mode of living. There are among this wretched class of men many who committed an offence under a momentary impulse, and paid the penalty for it in imprisonment, but who never intended to lead a bad life after their release. But police persecution in the name of surveillance is of a character which goads them into taking to the ways of crime. Can any honest man keep himself steady if the police constable rouses him from his sleep four times or oftener every night, and not satisfied with receiving an answer to his call, compels him to leave his bed and appear before him every time he calls; if the police makes it impossible for him to seek his livelihood in a distant place without intimating the fact to itself; if the police makes him the first object of its suspicion every time a theft or a dacoity occurs in the neighbourhood of the place he lives in; and if the police harasses and persecutes him on every such occasion? A close scrutiny into the lives of many released convicts will reveal the fact that the chief reason of their having turned out *budmashes* was the cruel persecution of the police, which would not let them live honestly in spite of their desire to do so. The life of Tantia is a glaring instance in point.

(b)—*Working of the Courts.*

DACCA PRAKASH,
July 13th, 1890.

6. The *Dacca Prakásh*, of the 13th July, says that though Government has blamed the native Magistracy and the Indian jury for acquitting and dealing

lightly with offenders, still the punishments which are inflicted by the Court have, as a matter of fact, increased in severity. So large a number of men as 33,542 were sent to jail last year. But Government is still not satisfied with the work done by the native Magistracy. Does it, then, wish to send the entire population of this country to jail at the instance of the police? The writer is unable to see through the intentions of Government.

DACCA PRAKASH

7. A correspondent of the same paper says that Baboo Dinanath Mookerjee, Deputy Magistrate of Munshigunge, Dacca district, makes great efforts to put down *budmashes* and roughs belonging to the respectable classes in the sub-division, and that his efforts have greatly terrified the latter. If Dina Baboo persists in this course, the number of criminal cases in his Court will greatly diminish. The fearlessness with which Dina Baboo handles the *budmashes* has pleased the correspondent.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 16th, 1890.

8. The *Dainik-o-Samáchár Chandriká*, of the 16th July, has the following in connection with Hari Charan Maiti's case in the Sessions:—The Standing

The case of Hari Charan Maiti in the High Court Sessions.

Counsel has expressed himself to the effect that the case of Hari Charan Maiti will require the settlement of important issues seriously affecting Hindu society. And as this case has produced unusual excitement among opponents of the Hindu early marriage system,

the writer is clearly of opinion that the Hindu community will not be satisfied if the case is not tried by an orthodox Hindu jury.

(c)—Jails.

9. The *Sanjivani*, of the 12th July, says that there being no reformatories in Assam, juvenile criminals in that province are imprisoned in the ordinary jails, where they freely mix with old offenders and thus have their character completely ruined. The people of Assam should lose no time in moving their Government on the subject of the establishment of reformatories in the province.

SANJIVANI,
July 12th, 1890.

10. The *Saraswat Patra*, of the 12th July, says that Government has not felt ashamed to confess that scarcity in some parts of the country was the principal cause of the increase in the number of prisoners in the jails of Bengal last year. If scarcity can do such mischief, does it not behove the Government to take proper measures for its relief when it prevails? If people, despairing of getting a mouthful of rice by honest means, commit crimes with the object of being admitted into a jail, and die there in numbers for want of proper care on the part of the jail authorities, certainly the blame rests with the Government, and Government is answerable to man and God alike for its negligence.

SARASWAT PATRA,
July 12th, 1890.

11. The *Dacca Prakash*, of the 13th July, is not satisfied with the explanation given by Government in its Jail Administration Report for 1889 of the increase which took place in the number of prisoners in the jails during that year. The explanation given is that the scarcity which prevailed in 1889 was the cause of this increase. If so, why were not measures taken to put down the scarcity itself? In consequence of the increase of exports, the increased prevalence of sickness, increase of litigation among the ryots, and the increased cultivation of jute in the country under English rule, the quantity of food-grains grown and retained in the country is becoming smaller every year, and the price of the food-grains is increasing. Scarcity has therefore become almost chronic in the country. But the prices of food-grains last year were exactly the same as their prices three years ago. Why, then, was there a greater increase in the number of prisoners last year than three years ago? Scarcity increases only such crimes as theft and dacoity, and does Government mean to say that all the 1,400 persons who constituted last year's increase in the jails were thieves and dacoits? The fact is that the increase in the number of prisoners last year was in proportion to the spread of western civilisation in the country; 60·95 per cent. of those who went to jail last year were Hindus, 34·7 per cent. were Mahomedans, and 1·24 per cent. were Christians. Now of the total population of Bengal 43,245,206 are Hindus, 21,493,001 are Mahomedans, 127,411 are Christians, and the rest consist of people of various other nationalities. Thus, though the Mahomedan population is less than one-half of the Hindu population, still the proportion of Mussulman to Hindu prisoners is greater than one-half. And the proportion of Christian prisoners is simply astonishing. The Christian population of Bengal is only $\frac{1}{340}$ of the Hindu population, but the proportion of Christian to Hindu prisoners is so large as $\frac{1}{49}$, that is to say, the number of Christian prisoners is, comparatively speaking, seven times as great as the number of Hindu prisoners. And this notwithstanding the general belief that in the British Courts in this country Christians are rarely sent to jail for offences against those who are not Christians. The greater portion of the Christian prisoners were men who were sent to jail for offences committed in domestic quarrels. And this should make it clear that if Christians had not been treated with undue

DACCA PRAKASH,
July 13th, 1890.

indulgence by the Courts, and if the natives of the country had not been compelled to put up with oppressions committed upon them by Christians, the number of Christian prisoners would certainly have been much greater. And the wonder now is that such a just and religious people as the Christians should have set to themselves the task of teaching religion and morality to the Hindus and Mussulmans, and that Government should have maintained the missionaries of such a people with lakhs of rupees taken from the Hindus and Mussulmans. And what is still more wonderful is that there should be amongst the natives of this country disciples of these Christians, absolutely wretched men who would reconstruct their society upon the model of that of these people. The number of these disciples (*Mantra Sishyas*) is increasing in the country, and with that increase litigation, oppression, disquietude and the number of offenders, too, are increasing.

In 1888 the number of female prisoners was only 1,142, but in 1889 their number more than trebled and rose to 3,561. This large increase shows that, encouraged by the example and notoriety of Rukmabai, the devotion to duty shown by the missionaries in the case of Luchmina, and the many opportunities of giving freedom to the sex, women have girded up their loins and resolved to become men. This spectacle has elated the *Mantra Sishyas* of the Christians and filled the minds of the Hindus with a fear of losing that domestic peace and happiness in the enjoyment of which they have forgotten all their cares and anxieties. And he must not be a living man but a ghost of a human being who should be able to sit quiet and unconcerned in the presence of this alarming outlook.

The numbers of uneducated and educated men in the country are 64,724,058 and 66,692 respectively, but the percentages of the uneducated and the educated among last year's prisoners were 87.04 and 3.48 respectively. This means that the number of convictions in the case of educated men was 35 times the number of conviction in the case of the uneducated, thus proving clearly what a mischievous thing is that western education which has been imported into the country by the Christians. And they are certainly wanting in good sense who still speak well of that education.

Last year the mortality in the jails was twice as great as that which prevailed outside their limits. This increased mortality is due to the ill-treatment of prisoners in the jails. It would be far better to hang the prisoners outright than to kill them by degrees by subjecting them to prolonged ill-treatment.

The review of the last year's jail administration shows that Christian education acts as an incentive to the commission of crime, and that the Christians themselves, and those who have been specially trained in their system of education, or those among whom that education has made some progress, commit more crime than other people.

(d)—Education.

ARYAVARTA,
July 5th, 1890.

12. The *Aryavarta*, of the 5th July, says that in the absence of a Text-Book Committee in Behar, the teachers in that province introduce any book they like into

their classes, without considering the capacity or the interests of the students.

BURDWAN SANJIVANI
July 8th 1890.

13. A correspondent of the *Burdwan Sanjivani*, of the 8th July, complains of delay in the publication of the results of the last pathsala examination. The examination took place last year, but its results

The last pathsala examination in the district of Burdwan.

have not yet been published. The course for this year's pathsala examination has not also been published.

14. Baboo Mathuresa Chandra Ghatak, Head Pundit, Dhulihara school,

EDUCATION GAZETTE,
July 11th, 1890.The final examination of the Normal
Schools.thus writes in the *Education Gazette*, of the
11th July, on the subject of the final examina-
tion of the Normal Schools:—

The candidates preparing for this examination are required to read books on a variety of subjects. But as their passing the examination depends on their securing one-third of the aggregate marks and not on obtaining a fixed percentage of marks in each subject, most of them read only a certain number of the subjects fixed for the examination, and neglect the rest. Thus the object of the examination is defeated in a great many cases. The candidates should therefore be required in future to pass in every subject. The number of subjects for the examination should also be reduced or the time for their study should be increased. At present the candidates from a normal school are examined in that very school under the superintendence of the local Deputy Inspector of Schools and other officers. But as this practice makes the different Normal Schools suspect each other's honesty, it should be abolished, and all the candidates for the final examination should be examined in one place. Again, though the candidate is now examined in teaching in the presence of a good many people, still it is the Deputy Inspector who awards marks in this examination. This practice therefore occasionally gives rise to difficulties. Some misunderstanding having arisen one year between a teacher and a student of the Hooghly Normal School and the local Deputy Inspector, the latter largely plucked the students of that school in the teaching examination. The authorities should attend to this point too.

15. The *Sanjivani*, of the 12th July, is at a loss to understand whySANJIVANI,
July 12th, 1890.Messrs. Tawney and Prothero as
question-framers.Professors Tawney and Prothero have been
appointed question-framers for the next
Arts Examinations, in the face of the rule

which is said to have been recently made by the University authorities that no Professor in any of the colleges in Bengal should be appointed to frame questions. The writer has the most perfect confidence in Mr. Tawney's integrity, but what he objects to is the violation of a rule in favour of Mr. Tawney. And if a rule has been violated in favour of Mr. Tawney, why has it not been violated in favour of those Professors of other colleges whose honesty is above suspicion? Messrs. Tawney and Prothero are lecturing on the subjects on which they will frame questions. Is this right? Mr. Prothero should not lecture on History to his Presidency College students, or give them notes on that subject.

16. The same paper says that in these days of favouritism the rules

SANJIVANI.

The Tagore Law Professorship.

proposed by Mr. Justice Norris for the
selection of the Tagore Law Professor may

be expected to bear good fruit if the test proposed by him is not rendered ineffectual by flattery. And considering that under the proposed rules the selection shall rest with three different bodies—a sub-committee, the Law Faculty, and the Senate—there can be no doubt that some improvement will be effected upon the existing state of things. It is very improper indeed that flattery should be the only consideration, as it is now, in the award of an appointment carrying with it the handsome remuneration of ten thousand rupees.

17. The *Grāmvasī*, of the 14th July, blames Baboo Nagendra NathGRAMVASI,
July 14th, 1890.The two schools at Andool in the
district of Howrah.Mullick, of Andool, for not consenting to
the amalgamation of the aided school in
that village, of which he is Secretary, with the

school founded there by Maharani Durga Sundari. As the Maharani is willing to bear the greater portion of the cost which the amalgamation will involve, Nagendra Baboo should have accepted her proposal. The interest of the village requires that the two schools should be amalgamated.

(e)—*Local Self-Government and Municipal Administration.*

ARYAVARTA,
July 5th, 1890.

18. The *Aryavarta*, of the 5th July, regrets that Sir Steuart Bayley, instead of exercising his own judgment, has rejected the Calcutta rate-payers' memorial on the advice of Mr. Cotton. Government does not pay a single cowri into the municipal funds; those funds consist solely of the people's own money. Why should not then the rate-payers be allowed to regulate their own affairs as they think best?

Sir Steuart Bayley's rejection of the rate-payers' memorial.

BURDWAN SANJIVANI,
July 8th, 1890.

19. A correspondent of the *Burdwan Sanjivani*, of the 8th July, says that oppression by the pound-keeper of Ketugram, a village in the district of Burdwan, has become intolerable. The keeper takes illegal fees as cost of feeding impounded cattle, but makes no provision for their shelter and accommodation. He also refuses to grant receipts for the money which he takes from owners of cattle. The authorities should look to the matter.

A pound-keeper in the district of Burdwan.

NAVAYUGA,
July 10th, 1890.

20. The *Navayuga*, of the 10th July, does not approve of the appointment of Mr. Cooper as Assessor of the Calcutta Municipality in place of Baboo Mahtab Chandra Mullick, now on leave. The writer doubts whether Mr. Cooper will be able to do the work of assessment in such a way as to meet the wants and wishes of the rate-payers. Did not the Commissioners find among the natives of the country a single man fit to take Baboo Mahtab's place?

Mr. Cooper as Assessor of the Calcutta Municipality.

SAMAYA,
July 11th, 1890.

21. The *Samaya*, of the 11th July, thus continues its critiques on Sir Henry Harrison's minute and the Lieutenant-Governor's resolution on the Calcutta rate-payers' memorial:—

The Calcutta rate-payers' memorial.

1. The new Calcutta Municipal Act is the most iniquitous that has ever been framed in any civilised country. The municipality was in need of money, and Sir Henry Harrison set about devising means for raising money which, while exempting the Europeans from additional burden, would press most heavily on the natives. This is the meaning of the new Municipal Act. The Act is so one-sided in character that Sir Henry would not have dared to pass and enforce it in any other country.

2. In the third section of his minute, Sir Henry Harrison says that it is the proprietors of small houses fetching a rent of from Rs. 10 to Rs. 50 per month that will suffer loss under the operation of section 122 of the new Act, and that in England such houses are assessed to taxes on the basis of a comparison between them and the rented houses in their neighbourhood. How does Sir Henry say after this that the law of England is unsuitable to this country? In Calcutta 99 per cent. of the houses are small, and in making the new municipal law these small houses should have been chiefly kept in view and not the very few big houses. And as that was not done, the new Act has, on Sir Henry's own admission, become injurious to the majority of the Calcutta rate-payers. And is it to be believed that both Sir Steuart Bayley and Sir Henry Harrison framed the Act, knowing full well that it would injure the interests of the rate-payers?

3. Sir Henry says in another place in his minute that in England municipal taxes are assessed not only on the annual rental of houses, but also on the cost of their construction plus the value of the land on which they are constructed, and he has quoted legal precedent in support of this statement. But he who regards the English law as inapplicable to this country has no right to make use of precedents under that law.

4. Sir Henry argues that when in assessing taxes on railways, manufacturing, workshops, &c., in England no portion of the capital invested in such works is left out of consideration, why should the cost of constructing

houses in Calcutta be left out of consideration? But this is not a fair argument; for whereas in the case of railways, &c., in England interest and profit are calculated on the entire amount of capital invested, in the case of a house in Calcutta the proprietor does not care to calculate interest on the amount which he spends in the construction. Sir Henry's argument has greater application to rented houses, for the rent paid can be taken as representing interest on the capital spent. And it is rented houses and not residential houses that ought to be therefore assessed on the new principle.

5. Sir Steuart Bayley says in his resolution that as rented houses and residential houses are used for very different purposes, it is not unfair to make a distinction between the two in assessing their values. But this is a fallacious argument. Taxes are assessed either on houses or on their use, and as both kinds of houses are used in the same way, namely, for purposes of human residence, why should they not be taxed in the same way?

6. The investment of capital on the construction of houses which are intended to be let may be justly regarded as a trade, and those who invest capital in this way may be assessed only to the license tax like other traders, and should be exempted from the payment of the municipal rates which are now paid by them. These latter rates ought to be paid by all persons, whether owners or occupiers, who use houses, for the benefits which they receive at the hands of the Municipality.

22. The same paper has felt alarmed at the appointment of Sir Henry Harrison as Chairman of the Sanitary Board, Bengal. As Chairman of the Calcutta Municipality, Sir Henry Harrison has very nearly compelled the people of Calcutta to leave their homesteads, and the writer fears that he will do further and more serious mischief in his capacity of Chairman of the Sanitary Board. As Chairman of the Municipality he has laid the axe at the root of Local Self-Government in the metropolis, and there is every fear of his doing the same bad work in regard to the municipalities in the mofussil. As Sir Henry Harrison has no special knowledge of sanitary matters, the writer is at a loss to see why he has been appointed Chairman of the Sanitary Board. Perhaps in making the appointment Sir Steuart Bayley has the ruin of the mofussil municipalities in view. If this be the object of the Lieutenant-Governor, why does His Honour seek to attain it in a circuitous manner? He can do anything he likes, and he can even abolish Local Self-Government within his dominions.

SAMAYA,
July 11th, 1890.

23. The *Sudhakar*, of the 11th July, has learnt from a correspondent at Jessore that the local municipality is oppressing the poor shop-keepers on the bank of the river in the quarter of the town called Daratana. These poor shop-keepers have lived in thatched huts for about thirty or forty years, but the municipality now calls upon them to replace those huts with houses made of tin, and to construct *pucca* privies. Since the passing of this order the municipality has lost no opportunity of exacting fines from these poor men, whenever they have had occasion to renew their thatching; and no objection has been made to thatching with straw when fines have been paid. Now that the rainy season has set in, the poor men must have fresh thatching for their huts, and they cannot have it without paying fines to the municipality. It need hardly be said that the majority of these oppressed shop-keepers are poor Mussulmans, and the writer hopes that the municipal authorities will treat them a little more kindly.

SUDHAKAR,
July 11th, 1890.

24. The *Sulabh Samvād*, of the 12th July, says that the only road in the northern part of the town which is open and wide enough to be used by people for their morning and evening walk is the Circular Road. But the trucks full of

SULABH SAMVAD,
July 12th, 1890.

A few points for the Health Officer of Calcutta.

street sweepings along the eastern side of that road and the night-soil depôts on its western side make it a loathsome thing to all. The people who have dwelling houses upon that road have to live quite a miserable life owing to the existence of these nuisances. Now that the town area has been extended, will the Health Officer order the removal of the night-soil depôts to one extremity of the town instead of letting them occupy their present central position? The municipal authorities should not grudge any expense on this account, as the health of the rate-payers is very much affected by the existence of the depôts on their present sites.

The night-soil depôts in various other parts of the town should also be ordered to be removed, and no one but the Health Officer himself can say why they have not been already removed.

Another point for the Health Officer's consideration is the urinals in the streets, which are seldom kept clean, and have therefore become an insufferable nuisance. Who is to be made responsible for neglecting the urinals?

DAINIK-O-SAMACHAR
CHANDRIKA,
July 13th, 1890.

25. The *Dainik-o-Samachar Chandriká*, of the 13th July, says that the incinerators erected by Messrs. Bird and Company in the suburbs of Calcutta have

become a nuisance to the people of the neighbourhood owing to the swarms of flies they have attracted from all directions. But the municipal authorities are perfectly indifferent in the matter, and they can well be so, for there is no European resident in or near the place.

SAMVAD PRABHAKAR,
July 14th, 1890.

26. The *Samvād Prabhākar*, of the 14th July, says that the sum of Rs. 4,500 proposed to be annually allotted for the improvement of each municipal ward in Calcutta will be too small for the purpose.

Considering the scale on which the municipal rates have been increased, an annual grant of ten thousand rupees would not be too large an allotment for effecting improvements in each ward.

The writer regrets to say, however, that improvements even on the scale proposed by the Commissioners have not yet been undertaken.

GRAMVASI,
July 14th, 1890.

27. The *Grāmvasī*, of the 14th July, says that notwithstanding that such men as Baboo Ambika Charan Basu, Pundit Mahesh Chandra Nyayaratna, and Baboo

Siva Chandra Mullick, are members of the Howrah District Board, that Board has not been able to do any good to the people of the district. A reference is then made to the construction of roads in the district, and it is remarked that none of the members take an interest in the matter. They leave everything to be done by the District Engineer as best he likes. Similarly in other matters, such as the passing of orders on applications, the granting of aid to schools, &c., the clerks do everything, while the Chairman and Vice-Chairman only sign their names on the papers which are brought to them by their clerks. It is for this reason that many applications sent to the Board's office are missed and are never again heard of.

(g)—*Railways and communications, including canals and irrigation.*

BANGABASI,
July 12th, 1890.

28. The *Bangabási*, of the 12th July, has learnt that a large number of pilgrims to the shrine of Tarakeswar suffer great inconvenience owing to the want of good roads in Gopinagar and Dashghara villages, which are only four miles distant from Tarakeswar.

Roads in some village in the Hooghli district.

BANGABASI.

29. The same paper has learnt that repeated representations have been made to the local authorities for a road from Gujannagore to Mathurapore in the Pubna district, but without effect. Will the authorities kindly look to the matter?

A road in the Pubna district.

(h)—General.

30. The *Samaya*, of the 11th July, says that Government and the High Court are perpetually at loggerheads with each other. Whenever the High Court rebukes any officer of Government, the latter makes it a point to reward him. The other day the Magistrate of Dinagepore was rebuked by the High Court for distrusting the Deputy Magistrate under him, and showing disrespect to itself. For this rebuke of the High Court, the Magistrate in question has been promoted and made a second class Magistrate. It is no wonder that the civilian officers of Government should be treated in this way when a civilian is at the head of the Government.

SAMAYA,
July 11th, 1890.

31. The *Bangabasi*, of the 12th July, has the following strictures on the new Cantonment Regulations:—
The new Cantonment Regulations. Failing to check the animal propensities of the soldiers, the only alternative for Government was to help them in gratifying their low desires. Purists may say that the authorities have sinned in adopting the new Cantonment Regulations. But what if they have done so? The Indian Empire must be held at any cost, and the soldiers, who are the first requisite of Government in preserving the safety of the Empire, must have their desires satisfied.

BANGABASI,
July 12th, 1890.

Certainly nothing better could have been expected from a ruling body who judge of happiness, virtue and vice by the standard of this mundane life only.

32. The *Sanjivani*, of the 12th July, says that the Government order requiring lights in country boats at night is calculated to do good in those rivers in which steamers are incessantly plied; but in those rivers in which steamers are not so plied, and where there is for that reason no necessity for showing such lights, the order will only open up a new way to the river police to practise oppression on boatmen. Country boats have been plying in the rivers without lights since time immemorial, but no accidents have ever been heard to take place on that account.

SANJIVANI,
July 12th, 1890.

III.—LEGISLATIVE.

33. The *Sahachar*, of the 9th July, refers to the case of Hari Charan Maiti, and emphasises the necessity of amending the Indian Penal Code by increasing the age of consent from 10 to 14. In this country only a very small number of girls attain puberty at 12, and puberty is attained in most cases at 14. This was also the opinion of the late Dr. Charles. Considering the physical deterioration of the Bengalis, the writer would not object if the age of consent were raised to 16. As Government has already legislated about the age of consent, it cannot be accused of interfering with the social customs of the people if it raises that age from 10 to 14. Having regard to the health and physical development of the girls of this country, and the risk they run and the ills they suffer by indulging in early cohabitation, an amendment of the law like the one proposed by the writer has become indispensable.

SAHACHAR,
July 9th, 1890.

34. The *Saraswat Patra*, of the 12th July, does not hesitate to say that the proposed amendment of the Evidence Act will be approved by the public.

SARASWAT PATRA,
July 12th, 1890.

35. The same paper says that the gentleman in charge of the Cattle Trespass Act Amendment Bill has looked only at one side of the subject, namely, the injury which is sustained by landholders from

SARASWAT PATRA.

the trespassing of cattle upon their lands. This is surely an evil which ought to be checked by legislation; but no law that is framed with this object should, on the other hand, throw obstacles in the way of people keeping cattle. It should be remembered that it is principally the cultivators who cannot do without cattle, and that the cultivators are men whose grievances are never likely to reach the ears of Government. It is true that some rich people also possess cattle, and the writer thinks that it is the defiance by these few men of the small penalties which are inflicted under the existing cattle trespass law that is at the bottom of the complaint which has induced Government to propose an increase in the rigours of that law. But in punishing a few powerful delinquents Government ought not to oppress the whole poor population of the country for whom the cattle trespass law already in force possesses unbearable rigours. The cattle law amended in the manner proposed will inflict greater hardship upon cultivators and all owners of cattle than what is complained of by the planters under the existing law. For to the planter a plantation is only a pecuniary speculation, whilst to the cultivator a bullock is a necessary agent in the making of a livelihood. An amendment of the law is certainly necessary, but it is necessary not so much for those who suffer harm from cattle trespass as for those who own or keep cattle. And the amendment should therefore be so made as to check the few rich men who defy the law, and to check the pound-keepers in the commission of oppressions upon poor possessors of cattle. And care should be taken that the amended law is not found by poor cultivators to be an obstacle in the way of their keeping cattle, for such an obstacle will mean a serious agricultural obstruction.

SANJIVANI,
July 12th, 1890.

36. The *Sanjivani*, of the 12th July, says that in the Cattle Trespass Act Amendment Bill Government means only to increase the rigour of the existing law at the instance of the European planters in India. The new law contemplates no improvement in the condition of the pounds in respect either to the stabling, or to the feeding of the animals impounded; nor does it make any attempt to put down the corrupt practice prevailing among pound-keepers of employing agents for the purpose of bringing cattle to the pounds by unfair means. Is this just?

SANJIVANI.

37. The same paper says that the compulsory character of the Certificate Act is preventing many poor heirs from realizing their petty dues. A man inheriting a small property which yields a rental of, say, not more than fifty rupees a year, cannot of course incur an expenditure of Rs. 500 for the purpose of taking out a certificate under the Act in order to realize from a tenant an arrear of rent not exceeding some six or seven rupees in amount. He has, therefore, to give up his claim; and the consequence has been a diminution in the number of civil suits. The legal profession, too, has been heard to complain of the unnecessary rigour of the Act. The people of India are, generally speaking, poor; and the laws that are made for them ought to be such as will suit their straitened circumstances. The first duty of the legislators of a country is to become familiar with its people with the view of acquiring a thorough knowledge of their circumstances and requirements. But have Indian legislators ever attempted to discharge their duty towards the people? They cannot certainly expect to know fully the people for whom they legislate by keeping themselves steeped in the luxuries of their palaces. The only remedy for this evil lies in the introduction of the elective principle into the legislative councils.

If the Government does not see fit to repeal the obnoxious Act altogether, it should at least soften its rigour.

IV.—NATIVE STATES.

38. The *Burdwan Sanjivani*, of the 8th July, refers to Mr. Bradlaugh's motion in the House of Commons on behalf of the deposed Maharaja of Cashmere, and

BURDWAN SANJIVANI,
July 8th, 1890.

Cashmere.
observes as follows:—

Not only has the motion been lost, but with its loss has disappeared for ever the good fortune of the Maharaja Pertap Singh. Sir John Gorst has said in the House that Maharaja Pertap Singh is incompetent and corrupt. And what could be matter of greater regret than that Parliament should have accepted this statement of Sir John without enquiry? The writer is sorry simply because the Maharaja has been deposed without enquiry. It seems that the Maharaja has no chance of ascending his throne again in this life. His Highness should, instead of residing in his kingdom, retire to Benares and pass the remainder of his life there.

39. The *Sahachar*, of the 9th July, says that the other day the Under-Secretary of State for India made a new revelation to the world by his statement in the

SAHACHAR,
July 9th, 1890.

Cashmere.
House of Commons that Maharaja Pertap Singh of Cashmere is a corrupt ruler. Does this word "corrupt" mean that the Maharaja was in the habit of taking bribes, or that he used to steal money from his treasury? It was reserved for Sir John Gorst to add insult to the Maharaja's injury. Lord Lansdowne gave the hint some time ago that Cashmere would be returned to the Maharaja without delay. Such a hint coming from such a man as the Viceroy is not a trifling thing. The public in this country therefore still believe that the Governor-General of India will not do any unjust act. Lord Lansdowne may, however, prove by his acts that this belief is false and unfounded. But would it be proper for His Excellency to do so? Military railways have been constructed in Cashmere, and Gilgit has practically become a station for British soldiers. Nobody can object to these measures, intended, as they are, for the safety of the empire. But as that object has now been gained, would it not be better to spare the Maharaja further mental suffering?

40. The *Navayuga*, of the 10th July, says that there is no longer any difficulty about the construction of railway lines in Cashmere. Colonel Nisbet—call him either the Resident or the new Raja of Cashmere—has, with the approval of the Durbar, the members of which are mere puppets, sent Mr. Spalding to Simla for final orders on the subject. God and Satan alone know how much secret machination is going on in respect of Cashmere. The whole Indian people are sorry for the deposed Maharaja Pertap Singh, and it is only the selfish English people that are glad at his downfall.

NAVAYUGA,
July 10th, 1890.

41. The *Surabhi-o-Pataká*, of the 11th July, says that the hard things which Sir John Gorst said regarding the Maharaja of Cashmere, in defending Government in the House of Commons against the motion of Mr. Bradlaugh, have astonished the writer. When the *Pioneer* and other Anglo-Indian newspapers used ungentlemanly language towards the Maharaja, and when that low-minded civilian, Sir Lepel Griffin, called him a drunken debauchee, the writer was able to pass over the matter with a feeling of contemptuous unconcern. But he never dreamt that he would have to hear from the lips of the Under-Secretary of State for India such language in regard to the Maharaja of Cashmere as he has used. He is not, however, sorry that such language has been used by Sir John Gorst towards the Maharaja; for it is written in the Hindu Sastras that in this iron age the lion will have to put up with kicks from the jackal. It is no wonder that Mr. Bradlaugh's motion was rejected with ridicule by the followers of Lord Salisbury. The wonder

SURABHI-O-PATAKA,
July 11th, 1890.

rather is that such a motion as Mr. Bradlaugh's was at all brought before Parliament. That the question of Cashmere was discussed in Parliament is simply because there are still in England a few highminded men like Mr. Bradlaugh. If the case were otherwise, it would have been simply impossible to bring before the House a motion which, like Mr. Bradlaugh's, goes against an act with which the interests of the English nation are so intimately bound up. The real reason of the annexation of Cashmere is the necessity of providing a livelihood for Englishmen, and not, as has been stated by Government, the necessity of preventing Russian advance from the Cashmere side. The Government's plea has been brought forward simply with the object of throwing dust in the eyes of the Liberals. India is now the only market for English goods, and the interest of English trade and manufactories requires that that market should be enlarged. It was with the object of enlarging the market for British goods that Burma was annexed.

As Englishmen will not disgorge the thing they have once swallowed, it is useless to expect that Cashmere will be returned to the Maharaja. Further agitation on the subject is therefore useless. Who shall say that Runjit Singh's prophecy will not be fulfilled?

SAMAYA,
July 11th, 1890.

42. The *Samaya*, of the 11th July, refers to Sir John Gorst's statement in the the House of Commons, denying all knowledge of a desire on the part of the

Cashmere.

people of Cashmere to see their deposed Maharaja reinstated, and asks has anyone seen truth ignored in such a public manner? It was only the other day that the Dogras of Cashmere petitioned the Government of India on the subject. The writer is at a loss to make out how Sir John dared to make such a false statement as the above.

Mr. Bradlaugh's defeat on the Cashmere question is then referred to, and the following remarks are made:—The writer is sorry not so much for Mr. Bradlaugh's defeat as for the sort of reasoning that was employed by Sir John Gorst, and for the new accusations brought by him against the Maharaja of Cashmere. Sir John Gorst said that proposals like that made by Mr. Bradlaugh were injurious to Government. Yes, they must be injurious to Government, for giving effect to them will mean publishing the secrets of Government and bringing its oppression to light.

The writer wants to know upon what evidence Sir John Gorst based his aspersions on the character of the Maharaja. The Maharaja has been called corrupt. But did he take bribes from his subjects or from the Russians, or did Sir John himself pay him any bribe? This is the first time that the Maharaja has been called corrupt. Perhaps other accusations will be levelled at the Maharaja as time passes on. The last four years' official correspondence relating to Cashmere does not prove anything against the Maharaja which can justify his deposition. The quibbling and faltering of Government on the subject of Cashmere have astonished the writer, who would have been satisfied if it had plainly said that it has taken Cashmere for the purpose of holding and fortifying the Gilgit road against Russia. The annexation of Cashmere will enrage not only the people of Cashmere, but also the entire Sikh population. It will not go well with Government unless it learns to trust fully the princes and the people of India. This renewal of the annexation policy will deeply move the minds of the native princes, and those among them in particular whose States lie on or near the frontiers of the Empire.

SANJIVANI,
July 12th, 1890.

43. The *Sanjivani*, of the 12th July, says that people need not wonder at the policy which Government has seen fit to follow in regard to Cashmere. It is but

Cashmere.

the fully developed tree of which the sprout was seen in the annexation of Burma. It is nothing but a renewal of Lord Dalhousie's annexation

policy. But has the Government acted wisely in deposing the Maharaja of Cashmere? By taking this step Government is sowing discontent broadcast among the whole Indian people, who have begun to regard its actions with suspicion. This certainly bodes no good to the Government. The native princes should beware of the sword that has been kept suspended by a fragile thread above their heads. The breath of one Nisbet has shaken the throne of Cashmere to its foundation, and who knows how many Nisbets are secretly watching opportunities to deal in the same way with the thrones of the other native princes? Government may deem it convenient to give a shock to peoples' faith in it, to the faith, that is, upon which rests the Indian Empire; but it should remember that, once that faith is shaken and people are roused to a sense of the injustice of the Government's actions, nature will take its own course and people will be provoked to revenge themselves upon their oppressors. It does not matter much that Maharaja Pratab Singh is now a beggar. But will the Government condescend to explain to the public the nature of his offence? It has failed to do that, and it should know that until it can indisputably establish the charges made against the Maharaja, people will remain dissatisfied, and that the burning sighs of the Maharaja will shake even the firm foundations of England's throne in the east.

India's welfare depends entirely on the permanence of English rule; but the present policy of Government, if persistently followed, will certainly endanger that permanence. There is yet time for the Government to make amends for the wrong which has been done to the Maharaja. Past history should teach Government to beware of the course it is following.

44. The *Som Prakāsh*, of the 14th July, is extremely sorry to hear Sir John Gorst say that the Maharaja of Cashmere is "incompetent and corrupt." The

SOM PRAKASH,
July 14th, 1890.

charge of incompetency has been heard for a very long time, and the writer does not now wish to say anything on that head. But he would, as regards the new charge of corruption, ask the question whether the Maharaja ever took bribes from his subjects, or joined the enemies of the British Government with the view of doing it injury. One does not know what harsher treatment is still reserved for the Maharaja. The new charge of corruption is as false as many of those other charges which were previously brought against the Maharaja.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

45. The *Surabhi-o-Patākā*, of the 11th July, refers to the ravages caused by the recent inundation of the Damodar, and to the telegram which has been sent to the Lieutenant-Governor on the subject, and wants

SURABHI-O-PATAKA,
July 11th, 1890.

The distress caused by the floods of the Damodar.

to know whether His Honour has given any reply to that telegram and whether the local officers have received orders to bring relief to the distressed people. Considering the distress which now prevails in the inundated tract, not a moment should be lost in sending relief. It will be well if the Lieutenant-Governor will himself be present on the scene of distress and inspect the condition of the people. As correspondence on the subject of granting relief is likely to involve delay which may be fatal to many of the sufferers, the Lieutenant-Governor should take up the enquiry himself.

46. The *Bangābasi*, of the 12th July, is at a loss to understand why the fact of the crops in certain villages of the Burdwan district being washed away by the recent floods has not been mentioned in

BANGABASI
July 12th, 1890.

Prospects of the crops in the Burdwan district.

Government's weekly crop report. Mention has been made in that report of the damage done to crops by the rising of rivers in the Nuddea and Jessore districts. Will any one, therefore, explain the secret of the omission made

regarding the destruction of crops in the Burdwan district? What is the good of publishing a weekly crop report if such important news is withheld from the public? Government, it is to be hoped, does not intend to mislead people by such omissions.

BANGABASI,
July 12th, 1890.

47. The same paper has learnt from Jessore that the rising of the rivers in that district is doing great injury to paddy and jute, and that heavy downpours still continue. The cultivators are in consequence in great distress, but the public are quite indifferent in the matter.

BANGABASI.

48. The special correspondent of the same paper says that everything in the village of Lakhra has been swept away by the flood, with the single exception of a poor hut protected by a clump of bamboo trees, which stands there like a monument, proclaiming to the world how England performs her duty of protecting and supporting her Indian subjects.

The following statement shows the havoc that has been committed by the flood:—

Names of persons.			Losses suffered.
(1)	Abhaya Dhara, Aghore Dhara and others	...	Homestead; and all goods and chattels. They themselves are missing.
(2)	Makhan Bagdi	... ..	Homestead, and all goods and chattels.
(3)	Hará Bagdi, Beni Bagdi and others	...	Homestead, and the entire cattle.
(4)	Nasaraddi Dewan and others	...	Homestead and all goods and chattels, and poultry and cattle to the number of two hundred.
(5)	Khudiram Dhára and others	...	Homestead and all goods and chattels.
(6)	Jivan Bagdi	... ..	Homestead and the entire cattle, including 15 sheep.
(7)	Kailas Dhára	... ..	Four rooms and all goods and chattels.
(8)	Sarbeswar Dhára	... ..	Three rooms, and all goods and chattels.
(9)	Harish Dhára and others	...	Eleven rooms and property to the value of about two thousand rupees.

It is true the other flooded villages have not suffered such complete destruction as Lakhra, but their condition is still very miserable. In the villages of Bergram, Balarampore, Gangarampore, Nasipore, Shabirdanga, Uchitpore, Deripore, Boro, Nutangram, Sadipore, Kanakpore, Anguna, and Dakshinkal, houses have been destroyed, granaries, cattle, standing crops, and even seed-grains have been washed away, all arable land is covered with a thick layer of sand, and the residents have become veritable beggars. If the Government does not soon see its way to repairing the two new breaches in the embankment, upwards of one hundred villages will shortly share the fate of Lakhra, and many lives will be lost.

It is impossible to give a complete list of the persons who have suffered by the floods and of the property which has been destroyed in each village.

The correspondent concludes with an earnest appeal to the public to contribute towards the fund which is being raised for the relief of the distressed people. The small donations that were received in answer to the first appeal made through the *Bangabási*, of the 5th July, have inspired some hope in the minds of the sufferers. Rice and cloth are being

distributed to the needy from the house of Baboo Madhub Chandra Basu of Bergram ; but of about eight hundred people who daily assemble there, only two or three hundred receive help, and the rest go away disappointed and with tears in their eyes. The correspondent again presses his appeal for more money and for clothing, no matter whether new or second-hand.

The editor asks, if the people who have an open purse for the Dufferin Fund will now come forward to relieve the distress of these poor homeless and famished countrymen of theirs. And he hopes they will so come forward, each with his own mite.

VI.—MISCELLANEOUS.

49. The *Behar Bandhu*, of the 8th July, says that even a child knows how little good is done by the Lieutenant-Governor's annual tour. As soon as His Honour is out, the places he intends to visit are made to wear a holiday look, and thus His Honour is prevented from knowing the real condition of his people.

BEHAR BANDHU,
July 8th, 1890.

50. The *Burdwan Sanjivani*, of the 8th July, refers to the Lieutenant-Governor's proposed visit to Burdwan, and says that as the probable object of His Honour's visit is to remove the wants of the people of that district, His Honour's attention should be drawn to the following statement :—

BURDWAN SANJIVANI
July 8th, 1890.

1. Great mischief is done by the annual floods of the Damodar. Small canals should therefore be constructed a little higher up the river for the purpose of deflecting its course and weakening its current. The river *Dwarakesvar* runs parallel to the Damodar at a little distance from it, and a canal joining the two streams will drain the Damodar of a large portion of its superfluous water. Such a canal will also be useful for the purpose of cultivation. Government now takes Rs. 60,000 annually from the Burdwan Raj estates, for *pulbundy* purposes. It should spend this money in the construction of canals to drain the Damodar. It was by means of branch canals that people in Egypt weakened the force of the Nile and protected their country from its inundations. Reference is then made to the inundation of the 24th June and the mischief done by it, and the Lieutenant-Governor is asked whether he will do anything in the matter.
2. There being no proper arrangements for the distribution of water from the Eden canal, the ryots often do not get water in time. It is therefore desirable to make the canal wider and to construct sluice-gates and channels for a proper distribution of its water.
3. Most of the villages in the district of Burdwan suffer severely from scarcity of water. The funds set apart by the District Board for sanitation purposes should therefore be spent in re-excavating village tanks. It is hoped that the Lieutenant-Governor will look to the matter.
4. Many of the villages in the district have of late been overgrown with jungle, and tigers and other wild beasts have taken refuge in them. It is therefore desirable that the Lieutenant-Governor should direct the District Board to take the necessary steps in the matter.

5. Much inconvenience is felt by people living in the villages on the southern bank of the Damodar in consequence of there being no munsifi among them. They have to come to the town of Burdwan to institute lawsuits, and considering how difficult it is to cross the Damodar in the rainy season, this journey often entails great hardship on them. There was formerly a munsifi at Indas, and the suits instituted by people living on the other side of the Damodar were disposed of in that munsifi. The removal of the Indas Munsifi is therefore causing much pecuniary loss to the people of those places. The fact is, the absence of munsifis in suitable places is felt all over the district.

The removal of munsifis from Memari, Indas and other places has greatly diminished the number of lawsuits in the district. The Lieutenant-Governor is requested to remove the complaints of the people in this respect.

BURDWAN SANJIVANI,
July 8th, 1890.

51. The same paper says that the case of Hari Charan Maiti has led several writers in the native press to agitate for the abolition of early marriage. According to these writers, Government ought to pass a law prohibiting early marriage among Hindus; but early marriage, though not free from faults, has many good points. It is owing to early marriage, in fact, that the amount of domestic happiness enjoyed by the Hindus is not less than that enjoyed by other people, and that in most points they are happier than others. If early marriage had been productive of pure mischief, Hindu society would have been by this time extinct. And the fact that it still exists is a proof that early marriage is not an unmixed evil. Again, it is hardly reasonable to agitate for the abolition of early marriage simply because a person of low birth and bad character has been guilty of an outrageous act. Many people in these days look upon European society as a model society, but is European society faultless? In that society marriage is an act of free choice on the part of those marrying, and parents have not the power of marrying their sons and daughters against their will. Why, then, is the number of cases for dissolution of marriage so great in that society, and why do so many women in that society poison their husbands, and why are suicides so often committed by husbands and wives disgusted at each other's behaviour? The abolition of early marriage may suppress a crime like that which has been committed by Hari Charan Maiti; but it will at the same time import into Hindu society the evils accompanying late marriage—evils from which that society is now free.

Early marriage is no new institution in Hindi society, and yet how many cases like Hari Charan Maiti's have been heard of in the country? But if it be at all necessary to abolish the practice, it is Hindu society and not Government which should be asked to move in the matter. If Hindu society feels any necessity of suppressing the practice, it will suppress it of itself.

SAHACHAR,
July 9th, 1890.

52. The *Sahachar*, of the 9th July, says that the present Matwali of the Imambara at Hughli must be acting under the instigation of a European clique, or he would not have objected to a practice to which his predecessors in office did not raise any objection. He objects to the ringing of bells, the blowing of conches, &c., in the Hindu houses near the Imambara. There is a Musjid close to the Munder of the god Visvesvara in Benares, in which bells are being continually rung and conches are being continually blown. And is the Munder of Visvesvara to be removed from its present site for that reason? And has the Government power to order its removal? The Matwali of the Hughli Imambara is making a fool of himself even in

the eyes of his instigators. The proposed removal of the Mahomedan burial-ground at Dacca by order of the Hindu Chairman of the municipality of that place is then referred to, and the remark is made that cases of this nature will give the enemies of the Congress a handle for saying that Mahomedan interests will suffer if the elective principle is introduced into the Legislative Councils. If it be necessary on sanitary grounds to remove the burial-ground in Dacca, the consent of the Mahomedan community of that place should be first taken. The conduct of the Hughli Matwali is again referred to and condemned, and the remark is made that though there is an Armenian church near the Sultan's Musjid at Constantinople and a Musjid in London near Christian churches, nobody has heard of objections similar to those which have been raised by the Matwali. The Hindus and the Mahomedans should cultivate friendly feelings amongst themselves, as otherwise the interests of both will be ruined. The Mahomedans should not allow themselves to be misled by the machinations of wicked Europeans whose only object is to create a breach between them and the Hindus for the purpose of weakening them both.

53. The same paper says that when it is considered that Holland, which is a country of lower level than the surface of the sea, is effectually protected from

Embanking the Damodar.

the encroachment of the sea by means of embankments, it becomes difficult to admit that the construction of embankments which will prevent floods in the Damodar from devastating the villages on its banks is beyond the skill of engineers. Government should appoint a Commission of engineers to enquire into the subject. The embankment of the Damodar should be constructed on the model of those in Holland. It is hoped that Sir Steuart Bayley will attend to the matter.

54. The *Bhārat Mitra*, of the 10th July, says that the recent case of cruelty perpetrated by some soldiers at Dum-Dum is only a consequence of O'Hara's

The new Dum-Dum case.

discharge by the High Court. These cases will not cease until Government sees its way to putting down the freaks of the soldiers with a high hand.

55. The *Navayuya*, of the 10th July, has a picture representing a scene of despair and distress in a peasant's hut, which is surrounded by water in consequence

The inundations of the Damodar.

of the floods in the Damodar. The peasant is in the stage of despair in which the Indian sits with his head supported between his two uplifted hands, and the women of his house are looking distressed and distracted and a child is crying. The following remarks are made:—The inundations of the Damodar have already assumed fearful proportions. The writer is daily receiving hundreds of letters containing heart-rending descriptions of the floods, similar to those published in the last week's *Bangabāsī*. If the people of Bengal have a trace of kindness in their souls they should send money in aid of their distressed countrymen.

56. The *Education Gazette*, of the 11th July, says that English rule, though it has improved the condition of the people of India in many respects, has not

The economic condition of India under English rule.

proved beneficial to their economic interests. India has, in fact, grown poorer under English rule. As Mr. Mahadev Govind Ranade said in a speech recently delivered by him in Bombay, the advent of the English in this country has been the cause of the destruction of many of her indigenous arts and manufactures. The construction of railways, again, has had the effect of taking the carrying trade of the country out of the hands of native boatmen, cartmen, &c. The competition of Manchester has destroyed the cloth manufacture of the country, while the abolition of salt manufacture has deprived lakhs of people of the means of subsistence. People now depend entirely on agriculture for their livelihood, and as

SAHACHAR,
July 9th, 1890.

BHARAT MITRA,
July 10th, 1890.

NAVAYUYA
July 10th, 1890.

EDUCATION GAZETTE,
July 11th, 1890.

agriculture cannot give livelihood to all, poverty and distress have necessarily increased in the country. Importation of foreign goods is not good for India, for it means the destruction of her own arts and manufactures; and the increase of export, though it means increased production of raw materials, brings about the same effect by making people neglect their arts.

SAMAYA,
July 11th, 1890.

57. The *Samaya*, of the 11th July, says that the way in which the The Lieutenant-Governor's river officers of Government perform their tours of inspection only costs lots of money and does no good to the country. Sir Steuart Bayley's coming river tour is then referred to, and it is remarked that, if it had been His Honour's object in making that tour to inspect the condition of the people, His Honour would not have omitted Jessore from his programme, and would have personally inspected the condition of the ryots of Magura and Jhenida.

SAMAYA.

58. The same paper refers to the recent inundations of the Damodar, and asks Government to construct canals from the site of some of the abandoned embankments for the purpose of letting out flood water. If this is done the force of the flood will either diminish or wholly disappear. The mouth of the Bachusadaha khal is somewhat higher than the level of the surrounding country, and it is for this reason that flood water cannot escape through that khal. Government should therefore cut away the elevated ground at the mouth of the khal, and thus make a passage for the superfluous water of the Damodar. Government can in fact adopt various measures to prevent these floods from doing mischief. The Lieutenant-Governor proposes to visit Burdwan, and if His Honour avails himself of the opportunity to inspect the flooded villages, he will not probably be able to refrain from shedding tears at the sight of the devastation and misery which have been caused by the floods.

SAMAYA.

59. The same paper says that oppression by European soldiers has increased their oppression. Reference is then made to the new Dum-Dum case of setting of a dog upon an innocent native, and the remark is made that, though Mr. Sterndale is not indifferent in the matter, there is still no hope of his being able to detect the culprits unless the Military authorities help him in the matter. The Military authorities ought not to encourage such offenders.

SUDHAKAR,
July 11th, 1890.

The present condition of the Indian people.

60. The *Sudhakar*, of the 11th July, has the following:—

The India of olden times, full of plenty and contentment, has been converted into a desert. Millions of its people are every year dying from famine, and thousands more by their own hands in despair of a livelihood. They see their plenty snatched from them by foreigners, but with the indolence which is characteristic of their race they content themselves with attributing their misery to fate. Indian art, which was once the glory of the world, has rapidly declined under English rule; and though Indian agriculture still yields a handsome return, the fruit of the Indian peasant's labour is enjoyed by foreigners. Indian art and industry now in fact exist for no other reason except fattening foreign traders; whilst the Indians themselves are dying of hunger in multitudes, foreign ports are crowded with vessels laden with the produce of the Indian soil. There is hardly a country in the world which does not import some agricultural product or other of this country. The Indian peasant produces jute and sells it to the Manchester merchant at a nominal price; but the Manchester merchant turns the jute into cloth and sells that cloth to the Indian at nine or ten times the price of the jute. But the so-called Indian reformer has no eyes to see all this, or he

would not in his misdirected zeal turn his eyes in the direction in which the wealth of India can be seen fast flowing into the coffers of foreign merchants, and his mother country, rich in mineral and agricultural wealth, can be seen in the process of transformation into an arid desert in regard to himself. His whole energy is concentrated upon securing a seat in Parliament, upon getting the elective principle introduced into the Legislative Councils, or upon having one or two more native civilians in the Civil Service, as if this alone was wanting to fill the cup of his countrymen's happiness. These Indian reformers seem to think that agriculture, commerce and the arts are things beneath their notice, and are fit to engage the attention of only low people. What they should themselves attend to is speech-making, tall talk, visiting England, going to the hills, quarrelling orally and in writing, eating English food, indulging in English amusements, wearing the English dress, adopting English manners, thinking English thoughts, and dreaming English dreams. Yes, it must be difficult for the educated Indian to be in love with the rude manners and customs of his own country! And it must be impossible for him to deliver his country from foreign yoke without wearing a dress of English make and fashion, eating English food, deriving all his knowledge from English books, and enjoying English luxuries! These English educated gentlemen cannot even see with their naked native eyes. They must have eyes (spectacles) indented for from England, and by the aid of which they can clearly see the past, the present, and the future of the world.

61. Referring to the case of cruelty perpetrated by some soldiers on an employé of the Postal Department in Calcutta by setting their dogs upon him, the *Bangabási*, of the 12th July, says that no

The Government and the European soldiers.

attempt is being made to have the offenders arrested, and even if they are arraigned before a Magistrate, the law will in all probability afford them convenient loop-holes for escape. It is idle to expect that the lawlessness of the soldiery will be ever put down by the rulers, who themselves find it convenient for holding the country in despotic subjection to encourage the daring of their soldiers. It is not in the power of the rulers to remonstrate with those whom they regard as their darlings for any oppression which they commit upon the people. It is the indulgence which they receive from the Government that emboldens the soldiers in their lawless courses, and makes it almost impossible for people to live near any cantonment.

BANGABASI,
July 12th, 1890.

62. The same paper says that those should beware of the course they are taking who are taking advantage of Hari Charan Maiti's case to agitate against the custom of early marriage amongst the

Hari Charan Maiti's case and early marriage.

Hindoos. Assuming that Fulmani died from the effects of her husband's inconsiderate act, does it follow that a social custom should be abolished because it has produced a bad result in one case? If it ought to be, why, it may be argued, should not the system of late marriage be also abolished, when the necessity for divorce courts in countries where that system prevails shows that late marriage too is not free from evils? Outsiders should not meddle in the social customs of a people, and much less should Government attempt to put down any social customs by legislative enactments. The best thing under the circumstances would be for the real well-wishers of Hindoo society to undertake social reform in strict accordance with principles laid down in the Shâstras.

BANGABASI.

63. The *Sanjivani*, of the 12th July, says that the press and the people should look a little more closely into the reasons which have influenced Government in not embanking the Damodar, before charging it with a disregard of men's

Government and the question of the Damodar embankment.

SANJIVANI,
July 12th, 1890.

life and property. May it not be that Government is unwilling to embank the river for scientific reasons? Everybody knows what has happened in the case of the river Po in Italy. Its embankments having been raised higher and higher every time it was found necessary to do so, its bed has become more elevated than the surrounding country, which will be therefore in serious danger in the event of a flood. On the other hand, the rivers Padma, Jamuna, and Meghna, though they are flooded every year owing to the absence of embankments upon them, never do such serious injury to the people residing on their banks as the Damodar does to the people of Burdwan. The writer is of opinion that Government is unwilling to raise embankments on the Damodar from a conviction of the injurious nature of such embankments.

SANJIVANI,
July 12th, 1890.

64. Referring to two cases of cruelty practised on natives by some soldiers, one at Bareilly and another at Dum-Dum, the same paper says that these cruelties are becoming quite scandalous in their character. It was due simply to the unwillingness of the military authorities to have their men punished that led to O'Hara and Goldsborough escaping unpunished. In the O'Hara case, however, the offenders were at least apprehended and brought to trial, but in the new Dum-Dum case, in which four soldiers set their dog upon an innocent man, the culprits have not yet been detected. How long will the Government allow its European soldiers to play with the lives and property of its native subjects?

SOM PRAKASH
July 14th, 1890.

65. The *Som Prakash*, of the 14th July, refers to the ravages caused by the recent inundations of the Damodar, and asks the Lieutenant-Governor to visit the inundated villages without delay. No good is likely to result from leaving the enquiry into the condition of the afflicted villages in the hands of the local officers. The writer cannot believe that those officers will take the trouble of personally inspecting the flooded villages with the view of acquainting the Lieutenant-Governor with their true condition. When scarcity broke out in the Diamond Harbour sub-division last year, it was not the local officers, but the editor of the *Indian Mirror* who exerted himself to relieve the distressed people. The Lieutenant-Governor should also enquire into the cause of these inundations. Can it possibly be that the Government which can construct impregnable frontier forts is unable to check the violence of a river?

SOM PRAKASH

66. The same paper refers to the recent case of setting a dog on a native by some European soldiers at Dum-Dum, and asks Government whether or not it will take any step to prevent the commission of oppression like the above.

DACCA GAZETTE,
July 14th, 1890.

67. The *Dacca Gazette*, of the 14th July, says that the authorities are always endeavouring to find out defects in the social customs of the people of this country. But can they point to any people on the face of the earth whose manners and customs are perfectly faultless? A nation should not certainly be judged by the acts of a few of its members, nor by the acts of those occupying its lower strata. The manners of men in the lower ranks of society are everywhere more like those of beasts than of men, and it is not therefore right to judge of a whole society by the conduct of its worst members. And is not the marriage system of the English people themselves as faulty as the marriage system of the Hindus? Considering the daily increasing number of divorce suits among Englishmen, the question must be answered in the affirmative. The reasons which have induced the Hindus to regard the utterances of Professor Jhinsiwalla of Bombay as the effusions of an erratic brain are exactly those which make them attach no importance to the carpings of the Anglo-Indian Press.

Dacca Gazette,
July 14th, 1890.

68. The same paper is sorry to learn that a vernacular paper of Dacca has instituted a comparison between the English and the Moghul rule in India, and that the *Morning Post* of Allahabad is taking advantage of this circumstance to impress upon the Government the necessity of re-introducing the Press Act. The writer himself can see no resemblance between the British and the Moghul rule. And supposing the newspaper in question has done a wrong act, the whole vernacular press should not certainly be punished for its fault. By all means let the delinquent be punished if he has done anything to deserve punishment. Would the *Morning Post* like to be punished for any wrong act done, say, by the *Pioneer*? In conclusion, the writer would exhort the editors of vernacular papers not to be reckless in their writings. They should always bear in mind that they have fallen under the displeasure of the rulers, and their faults, however small, are likely to be magnified to any extent. They should also remember that the duty of a newspaper editor is to point out the real shortcomings of an administration, and not to hold it up to public execration by publishing false charges against it.

69. The *Samvād Prabhākar*, of the 15th July, says that the usual arrangements were made on the occasion of the Lieutenant-Governor's last Durbar. The writer would, however, draw His Honour's attention to one point in connection with these Durbars. Those only are invited to attend these Durbars who have at any time visited His Honour at Belvedere, or who possess the privilege of entry into Government House. But this practice prevents the members of many wealthy and respectable families, who have not for some reason or other visited the Lieutenant-Governor at Belvedere, from paying him their respects on the occasion of a Durbar. Would it not therefore be better to adopt, in regard to His Honour's Durbars, the practice which is followed in issuing invitations to the Viceroy's chapters? If the Durbar Hall be not spacious enough to hold a large assembly, the Durbars may be held under spacious pavilions erected for the purpose.

SAMVAD PRABHAKAR
July 15th, 1890.

70. The *Dainik-o-Samāchār Chandrikā*, of the 16th July, does not believe the rumour that Sir Steuart Bayley intends to retire from the Bengal *musund* before the expiration of his term of office, on account of inability to work caused by old age. Sir Rivers Thompson could not retire before the full term of his office was over, though he was laid up with a serious malady; and the writer can on no account believe that Sir Steuart will leave his exalted position before his time is fully out. But however that may be, it will not matter much to the people of Bengal whether Sir Steuart retires early or not; for no recent Lieutenant-Governor, with the single exception of Sir George Campbell, has had the courage to act independently of his Secretaries; and the people of Bengal do not care whether they have Bayley, Mackenzie or Fitzpatrick at the helm of their affairs, so long as these Governors allow themselves to be led by their counsellors.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 16th, 1890.

71. The *Dainik-o-Samāchār Chandrikā*, of the 17th July, says that the Lieutenant-Governor's Durbar of Tuesday last was held with great *eclat*. To those who were decorated with the highest honours, *sunnuds* and *khilluts* were handed by the Lieutenant-Governor himself, to those next in order by the Chief Secretary, and to those further down by the Under-Secretaries. In presenting to the Maharaja Jotendra Mohan Tagore Bahadar his *sunnud*, the Lieutenant-Governor made much of him as the nephew of the late Prasanna Kumar Tagore, and did not even so much as mention his father's name, perhaps because the Maharaja has inherited the vast wealth of his uncle, and, being his nephew, may be regarded as being his son.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 17th, 1890.

ASSAM PAPERS.

SILCHAR,
June 30th, 1890.

72. The *Silchar*, of the 30th June, refers to the transfer of Mr. Teunon, the late Sub-divisional Officer of Hailakandi, to the Garo Hills, and says that he was a very impartial officer. He made no distinction between black men and white men. But his indiscriminate assessment of the income-tax often produced great hardship and oppression. He was also wanting in civility to respectable people, and used to insult Europeans and natives alike. He once beat an old Mahomedan cultivator, Mahmudi by name, simply because disconcerted by his presence, Mahmudi could not answer a question put to him by Mr. Teunon himself.

SILCHAR.

73. The same paper refers to the theft of Rs. 3,000 from the post-office at Kalibari in Sylhet by the post-master of that office, and says that so long as ill-paid and ill-educated men will be appointed as post-masters, this state of things will continue. But as Government can always recoup itself from the postal fund for any loss that it may suffer from the misconduct of its postal officers, it does not think it necessary to appoint educated men on good salaries to the Postal Department.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 19th July 1890.